

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XVI.—NO. 2.]

HARTFORD, SATURDAY MORNING, JANUARY 21, 1837.

[WHOLE NO. 782.]

THE CHRISTIAN SECRETARY. PUBLISHED BY PHILEMON CANFIELD, HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
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within four months of the time of subscribing, a deduction
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unless there is a special agreement to the contrary at the time
of subscribing. No paper discontinued, except at the option
of the publisher, unless notice is given, and arrears paid.
Letters on subjects connected with the paper should be
addressed to PHILEMON CANFIELD, post paid.

ADVERTISEMENTS inserted on the usual terms.

AMERICAN AND FOREIGN BIBLE SOCIETY.—All our
readers know the origin of the above society at New-
York, in May 1836. The society have commenced
publishing quarterly papers of half a sheet each, the
first number of which, issued January 1, 1837, is re-
ceived. The appearance, the design, and the execu-
tion are worthy the society. Its contents are interest-
ing; and to give our readers the information it con-
tains, as well as a proper knowledge of what may be
expected in future, we transfer the whole of this num-
ber to our columns, except the report of monies receiv-
ed by the Treasurer, (Wm. Colgate, Esq. No. 6, Dutch
street, New York,) which amounted on the first instant
to \$13,397 56. It will be recollected that the Treas-
urer of the Connecticut Baptist Bible Society, auxiliary
to the above, in the Secretary of December 24, report-
ed the receipt of \$1,344 51; of which, all but \$500,
already paid over, may be added to the amount in the
treasury at New-York. Considerable sums have been
by various donors, paid directly to the Baptist Board
of Foreign Missions for the Bible object; and we per-
ceive by our exchange papers, that large sums are col-
lected, and in a train of collection, and will be brought
together, at or before the meeting of the proposed Con-
vention at Philadelphia in April next.

These facts are mentioned because they afford strong
encouragement, that the denomination will honorably
sustain the position and the labors they have assumed.
The Quarterly Paper commences as follows.

"The Board of Managers of the American
and Foreign Bible Society, would express their
gratitude to God, for the success which has al-
ready attended their labors. Originating in the
providence of God, the Institution has thus far
been favored with the approbation of his peo-
ple; and the Reports and Minutes from almost
every State Convention and Association through-
out the Union, continue to furnish the most sat-
isfactory assurances, that the principles of its
organization and prominent objects, only re-
quire to be well understood, to secure for it the
undivided and zealous co-operation of the whole
denomination. In accordance with these views,
the Board has determined to issue *Quarterly
Papers*, commencing Jan. 1837; in which will
be given extracts from the Correspondence of
the Society, an account of all moneys received,
and such other matters as may be deemed of
importance to the Bible cause.

At the meeting of the Board in July last, two
THOUSAND FIVE HUNDRED DOLLARS were ap-
propriated to aid the Baptist Missionaries in
India, in giving the Bengalee New Testament
to the benighted millions of that dark region.
This, it will be recollected, is the version which
the Calcutta, the British and Foreign, and the
American Bible Societies, refused to patronize,
and which led to the formation of the American
and Foreign Bible Society.

At a subsequent meeting, FIVE THOUSAND
DOLLARS were appropriated to the Baptist Gen-
eral Convention of the U. S., to assist in printing
and circulating the translations made by our
own beloved Missionaries in Asia.

But, although it will gratify every friend of
the cause, to learn that our infant society has
thus been enabled by the liberality of the
churches, to do something for the diffusion of
sacred truth; and that many of our Associa-
tions have formed Auxiliary Societies within
their bounds, and in some instances, collections,
liberal almost beyond example, have been ta-
ken, or subscriptions and pledges made; yet the
Board realize that other and still more enlarged
efforts are demanded by the actual Bible desti-
tution of the accessible portions of the world.
We do therefore fervently entreat, that the
State Conventions, Associations, and Churches,
desirous of giving to the nations the most faith-
ful version of the Sacred Scriptures that can be
procured, will lose no time in forming Auxiliary
Societies, so that they may, if possible, be an-
nounced in the first Annual Report of the Pa-
rent Institution. To secure this desirable ob-
ject it is necessary that the Auxiliary Societies
already formed, but who have not yet reported
themselves, as well as those which may hereaf-
ter be organized, should as soon as practicable,
forward an account of their formation to the
Corresponding Secretary of the American and
Foreign Bible Society, No. 82, Madison-street,
N. Y. The following are some of the principal
questions, which we desire you to answer.

1. When was your Society formed, and what
is its name?
 2. Have you adopted the Constitution recom-
mended by the Parent Society?
 3. Who are the officers of your Society?
 4. What is the number of its members?
 5. What is the name and address of the Cor-
responding Secretary of your Society?
 6. What is the amount already subscribed,
and the probable extent to which you can ob-
tain funds during the current year, for the cir-
culation of the Sacred Volume, throughout the
world?
- Besides the above, it will afford great plea-

sure to the Board, to learn any interesting facts
which may stand connected with the origin of
your Society, and to receive a brief statement
of the opinions and feelings of its members in
reference to the Bible cause.

C. G. SOMERS,
Cor. Sec. Am. and For. Bible Soc.

Extract of a Letter from the Secretary of the Lon-
don Missionary Society, to the President.
LONDON, Aug. 12, 1836.

VERY DEAR BROTHER—I hope that before
you receive this, our good friend Mr. Colgate,
will have received my acknowledgment of his
remittance; but having since held a Committee
meeting, at which your liberal donation was re-
ported, I have now the pleasure to hand you the
following Resolutions, unanimously passed on
the occasion:—

"Resolved, That the most cordial thanks of
this Committee be presented to our Brethren
constituting the American and Foreign Bible
Society, for their liberal donation, and for the
kindness which led them to appropriate in aid
of our Bengalee version of the New Testament,
the first fruits of their receipts as a distinct so-
ciety.

"Resolved, further, That a copy of each of
those Oriental versions, executed under the aus-
pices of this Society, of which duplicates are in
our possession, be forwarded to the American
and Foreign Bible Society, as a small token of
our brotherly regard."

Of course, your principal field of distribution
will be the sphere occupied by your own devoted
missionaries. That sphere, I rejoice to per-
ceive, is widening more and more, and I trust
you will be favored with a succession of men,
like Judson and Yates, endowed with the re-
quisite talents for transcribing the oracles of God
into the languages of the heathen. I cannot
but hope also that all your men of judgment and
learning will unite, heart and hand, in the ardu-
ous and necessary labors you have undertaken.

Believe me, My Dear Brother,
Yours in Christian affection,
JNO. DYER.

BAPTIST MISSION ROOMS,
Boston, Nov. 19, 1836.

REV. CHARLES G. SOMERS, Cor. Sec. Am. and
For. Bible Society, N. Y.

MY DEAR BROTHER—At a late meeting of
the Board of Foreign Missions, I was instructed
to return their thanks for the very liberal dona-
tion of \$5000 made by your Board, for the
printing and circulating of versions of the Sacred
Scriptures prepared by their missionaries.

In discharging this welcome duty, I am hap-
py to congratulate you on the early and great
success of your operations, and convey my best
desires for their advancement, till every nation
shall be adequately supplied in their own lan-
guage with the whole word of God.

United with you in principle, aim, and effort,
we regard your prosperity as essentially one
with our own. We specially note with the
liveliest satisfaction, the coincidence of your
views with ours, relative to the entire and faith-
ful translation of the Scriptures, as made by our
missionaries; and rejoice in the assurance we
are authorized to cherish therefrom, that your
co-operation with us, so promptly and efficiently
commenced, will be perpetual, and adequate to
all our need.

Very affectionately, Yours,
L. BOLLES, Cor. Secretary.

BIBLE TRANSLATIONS.

Among modern translators of the Scriptures,
the Baptist Missionaries in Asia have occupied
a very conspicuous and important station. Hav-
ing learned that "the Kingdom of Christ is not
of this world," they entered upon their work
with a determination to please God rather than
man, and have uniformly acted upon the prin-
ciple, that "no prospects of usefulness, and no
stretch of charity, can justify a dereliction of
truth." No conscientious Christian, therefore,
will be surprised to learn, that when, by fervent
prayer and diligent study, "they had ascertained
the true meaning of a word," they felt "that to
conceal it by non-translation, would be to come
under the curse of those who take away from the
words of the Prophecy of the Book."

William Carey, whose praise is in all the
Churches of the East, after seven years diligent
study, printed the first edition of his Bengalee
New Testament at Serampore in 1800. Soon
after, he was appointed Professor of *Sanskrit*,
Bengalee, and *Mahratta*, in the College of Fort
William, and for many years enjoyed peculiar
advantages in the work of translation. So early
as December 10, 1813, he writes, "the in-
creasing and pressing demand for the Holy
Scriptures is so great, that though we have ten
presses constantly at work, the demands cannot
be supplied. Besides the translations going
on under our own superintendence, which
are now twenty-one in number, and of which six-
teen are in the press, we are printing a large
edition of the New Testament in Chinese."

In 1815, Dr. Carey and his associates were
employed in translating and printing the Scrip-
tures into twenty-seven languages of Asia, spoken
by more than half the inhabitants of the globe.
When we contemplate, say the missionaries,
the prospect presented by the completion of the
versions of the Scriptures now in a course of
translation, what a cheering thought, that in a
few years the greater part of the heathen world,
will have the word of God in their own tongue,
wherein they were born. For although there will
then be many languages still left without it, the

population through which they extend is so
small, that they scarcely amount to a tenth of
the supposed population of the earth.

In addition to the labors and successes of those
noble pioneers in the work of Bible translation
in the East, it is now our privilege to rejoice in
efforts of a kindred character, made by Baptist
Missionaries from the United States. Judson,
Wade, Mason, Jones, Dean, Brown, and oth-
ers, either have prepared, or are now revising
and perfecting, faithful versions of the Word
of Life, in the languages of the *Burmese*, *Ka-
rens*, *Siamese*, *Takings*, *Chinese*, *Shyans*, &c.
To print and circulate these versions, adequate
funds have not hitherto been provided, and
"since the die is cast," and the Bible Soci-
eties of Asia, Europe, and America, have united
in the determination *neither to sanction nor pa-
tronize any version in which $\beta\alpha\pi\tau\iota\varsigma$ is made to
signify "immerse,"* what have Baptists to
do but to come up to the help of the Lord, even
to the help of the Lord against the mighty!
The work is great, but if God be for us, our ul-
timate success is secure.

SENTIMENTS OF TRANSLATORS.

WM. TYNDALL, 1535.

A thousand books had the Papists rather to
be put forth against their abominable doings and
doctrine, than that the Scripture should come
to light. For as long as they may keep that
down, they will so darken the right way with
the mist of their sophistry, and so wrest the
Scripture unto their own purpose, expounding
it in many senses before the unlearned lay peo-
ple; when it hath but one simple, literal sense,
whose light the owls cannot abide, that though
thou feelest in thine heart, and art sure, that all
is false which they say, yet thou couldest not
solve their subtle riddles. Which thing only
moved me to translate the New Testament.
Because I had perceived, by experience, that it
was impossible to establish the lay people in
any truth, *except the Scriptures were plainly laid
before their eyes in their mother tongue*, that they
might see the process, order, and meaning of
the text.

In disputing with one who was accounted a
learned man, being hard pressed by the argu-
ments of truth, he broke out into this blasphem-
ous expression: "We had better be without
God's laws than the Pope's."—Tyndall, filled
with godly indignation, replied; "I defy the
Pope and all his laws!" Adding, should God
spare my life a few years, I will cause the boy
who drives the plough to know more of the
Scripture than you do." A memorable decla-
ration, and which, blessed be God!—was ac-
complished.

MYLES COVERDALE, 1535.

Considering how excellent knowledge and
learning an interpreter of Scripture ought to
have in the tongues, and pondering also mine
own insufficiency therein, and how weak I am
to perform the office of a translator, I was the
more loath to meddle with this work. Not-
withstanding, when I considered how great pity
it was that we should want it so long; and be-
ing grieved that other nations should be more
plentifully provided for in their mother tongues
than we; therefore, when I was instantly re-
quired, though I could not do it so well as I
would, I thought it yet my duty to do my best,
and that with a good will.

Seeing that this diligent exercise of transla-
ting, doth so much good, and edifieth in other
languages, why should it do evil in ours? Me-
thinks we have great occasion to give thanks
unto God, that he hath opened unto his Church
the gift of interpretation and of printing;—and
that there are now at this time so many, who
with such diligence and faithfulness interpret
the Scripture, to the honor of God, and edify-
ing of his people. Wherein, like as when man-
ny are shooting together, every one doth his
best to be the highest mark; and though they
cannot all attain thereto, yet one shooteth higher
than another, and hitteth it better than another;
yea, one can do it better than another. And
though I have failed any where, and there is no
man but he miseth in some thing, Christian
love shall construe all to the best, without any
perverse judgment.

Howbeit, whereinsoever I can perceive by
myself, or by the information of others, that I
have failed, as it is no wonder, I shall now, by
the help of God, overlook it better and amend it.

WILLIAM CAREY, OF SERAMPORE.

In reading the Scriptures in the original lan-
guages, and consulting them habitually, in avail-
ing themselves of the assistance of versions and
not resting in them, but comparing them with
one another and with the original, the sole aim
of the Serampore translators has been to discov-
er the real sense of every passage, and to ex-
press it with clearness and precision. "We
never print any translation, says Dr. Carey in
1805, until every word has been revised and
re-revised. Whatever helps we employ, I have
never yet suffered a single word, or a single
mode of construction, to pass without examining
it and seeing through it. I read every proof-
sheet twice or thrice myself, and correct every
letter with my own hand. Some mistakes may
have escaped observation. Indeed, I never yet
thought any thing perfect that I have done. I
have no scruple, however, in saying, that I be-
lieve every translation we have printed, to be a
good one." And in a brief memoir of the Se-
rampore Missionaries, printed in 1827, we find
this remark:—"In one word, our sole aim has
been, and will continue to be, that of presenting
to the natives of India, THE WORD OF LIFE, in

its nearest approach to the mind of God contained
in the original record."

ADONIRAM JUDSON, BURMAH.

Brother Judson, in the commencement of his
missionary career, expressed his conviction of
the impropriety of transferring any portion of
the Bible capable of being literally translated.
In the sermon on Baptism preached at Calcutta,
Sept. 27, 1812, he says—"Had the Greek
word $\beta\alpha\pi\tau\iota\varsigma$ which denotes the principal ac-
tion in this ordinance, been translated, in the
English version of the New Testament, there
would probably have been, among English
readers, no dispute concerning its import. Had
either of the English words, *wash*, or *sprinkle*,
or *immerse*, been substituted for the Greek word
an English reader would instantly conceive an
appropriate meaning. But, unhappily, our
translators have retained the original word, and
contented themselves with merely changing its
termination."

When the refusal of the Calcutta Bible Soci-
ety, to aid in printing Yates' version of the Ben-
galee New Testament, was communicated to
our missionaries in Burmah in 1832, Brother
Judson wrote as follows:

"We are sorry that the Society is lending
itself to aid a party, and taking ground which
the increasing light of a few years will show to
be untenable. The only fair and honorable
course for them to pursue, is to afford impartial
aid to all denominations of evangelical Chris-
tians, leaving the various translators to their
own judgment and conscience."

ENGLISH BIBLE.

The reformation from Popery in England is
attributable, mainly, to the translating and
printing the English Bible; and the names of
those excellent men, who were the instruments
of accomplishing this great work, should be
had in everlasting remembrance. Versions of
different portions of the sacred volume, were
made in the Saxon tongue, at earlier periods,
but the first complete translation of the whole
Bible into English was accomplished by John
de Wycliffe, between the years 1360 and 1380.
Many copies of this volume were made when
it was completed, which was about a century
before the introduction of printing into England,
several of which copies, notwithstanding the or-
ders to burn them, are still extant. His New
Testament was first printed in 1731, and again
in 1810. The following extract from the Canon
of Leicester, will show how bitterly the Clergy
of the 14th century were opposed to the trans-
lation of the Bible.

"Christ delivered his Gospel to the Clergy
and Doctors of the Church, that they might ad-
minister to the laity and weaker persons, ac-
cording to the state of the times and the wants
of men. But this master John Wycliffe trans-
lated it out of Latin into English, and thus laid
it more open to the laity, and to women who
could read, than it had formerly been to the
most learned of the Clergy, even to those of
them who had the best understanding. And in
this way the Gospel pearl is cast abroad, and
trodden under foot of swine; and that which
was before precious to both Clergy and laity,
is rendered as it were, the common jest of both.
The Jewel of the Church, is turned into the
sport of the people, and what was hitherto the
principal gift of the Clergy and divines, is made
for ever common to the laity."

Wycliffe died in 1384; but by the decree of
the Council of Constance 1414—1418, his mem-
ory was pronounced infamous; his manuscripts
were condemned; his remains were taken from
"the consecrated ground," and cast upon a
dunghill, then burned, and his heretical ashes
thrown into the river. The dignitaries of the
Church, used every effort to prevent the circu-
lation of the Scriptures in the ordinary language
of the people; and though the art of printing
was introduced into England about 1474, yet
no English Testament was printed till 1526,
and then at a Foreign press.

To William Tyndall the distinguished honor
belongs, of having translated the Bible into the
English language. Driven by persecution from
his own country, he proceeded to Saxony, where
he became acquainted with Luther and the Re-
formers, and finally settling in Antwerp, he
completed the New Testament, and printed an
edition of 1500 copies, in 1526. This edition
was extensively circulated in England, and a
single copy, believed to be the only one in ex-
istence, is now the property of the Baptist Col-
lege at Bristol. He lived to complete the trans-
lation of the Old Testament also, which was
printed in 1532, but while engaged in preparing
a second revised edition of the whole Bible, his
cruel enemies succeeded in depriving him of his
liberty and his life. After six months im-
prisonment, he was burnt for a heretic, at Fil-
ford, near Antwerp, in the year 1536. His last
words were—*Lord open the King of England's
eyes.*

COVERDALE'S BIBLE, 1535.

This version was made by this Companion of
Tyndall, not from the Hebrew and Greek, as
his had been, but as it is expressed in the title,
"out of the Latin and the Douche, into English,
1535." No printer's name appears in it, but
it is dedicated to King Henry VIII as "the
only Head of the Church under Christ upon
earth, by your Majesties loving subjecte and
daylie oratour, Myles Coverdale." There was
another edition of this translation printed in
Southwarke, for James Nicholson, 1537. This
was the first Bible printed in England; a copy
of it is preserved in the Baptist Museum at
Bristol.

MATTHEWS' BIBLE, 1537.

This was printed at Antwerp, and was noth-
ing more than a 2d and revised edition of Tynd-
all's Bible of 1532. It was edited by Thomas
Matthews, a fictitious signature for *Ino. Rogers*,
who translated the *ΑΠΟΚΡΥΦΑ*, and added it to
Tyndall's Book. Had the stern reformer lived,
it is not probable he would have suffered his
noble work to be thus defaced and corrupted by
the addition of these fabulous and erroneous
books.

CRANMERS' BIBLE, 1539.

Strype informs us that Archbishop Cranmer,
hoping to remove the prejudices which existed
against Tyndall's Bible, adopted the expedient
of dividing Tyndall's edition of 1532, into sepa-
rate parts, and giving a part to each Bishop for
revision. It is then said to be truly translated
after the verbe of the Hebrew and Greek testes,
by the dylygent studye of dyverse excellent learned
men, experie in the forsayde tonges."

In this Book, the Apocrypha is for the first
time, called HAGIOGRAPHIA.

TAVERNER'S BIBLE, 1539.

In this same year, 1539, there was an edition
of the Bible published by Richard Taverner, a
very learned man, and remarkable for his
knowledge of the Greek tongue. In the title
page it is said to be "newly recognized with
great dylygence after most faithful exemplars."
The Bible of the Great Volume, or the GREAT
BIBLE, as it was called, was printed in London
in 1540.

A number of exiled ministers, who had fled
upon the accession of the popish Mary to the
throne, ultimately settled in Geneva. Here, in
1555, they undertook a new translation of the
Bible, since called, the Geneva Bible. They
published the New Testament in 1557, and the
entire Bible in 1559; and this was the first
instance of its being divided into numerical
verses.

The Bishops' Bible, so called, because the
translation was performed by fourteen dignita-
ries of the Church of England, most of whom
were Bishops, was printed in a large folio vol-
ume, beautifully ornamented with maps and
cuts, in the year 1568.

It appears from "A plea for the Protestant
Canon of Scripture, London, 1825," that in the
reigns of Henry 8th, Edward 6th, and Queen
Elizabeth, there were editions printed of the
New Testament 1526, 1527, 1528 or 1529,
1530, three editions in 1534, two in 1536, an-
other, (no date,) six in 1546, five in 1548, 1550,
1552, 1553, 1561, and 1566.

Of the Old Testament, the Pentateuch was
printed in 1530, 1534, and 1551. The whole
Bible in 1532—two editions in 1537, 1538, five
in 1539, two in 1540, three in 1541, six in
1549, four in 1551, three in 1553, 1562, 1566,
1568, 1569 and 1573. With the exception of
Coverdale's and the Geneva, there is not a sin-
gle edition of the English Bible, from Matthews'
in 1537, to the present authorized version of
1611, but what should have been called Tynd-
all's Bible.

The English Bible now in common use, and
known as the "received version," was first
printed in London, in 1611.

Early in the reign of James I. much was
said, by different divines, of the imperfections
of the existing translations of the Scriptures.
Whereupon the King expressed his wish that
"some special pains were taken for a uniform
translation, which should be done by the best
learned in both universities, then reviewed by
the Bishops, presented to the privy council, and
lastly, ratified by royal authority, to be read in
the whole Church, and no other." In accord-
ance with this suggestion, fifty-four individuals
were selected, forty seven of whom entered upon
the work in 1607, and finished it in 1611. To
these translators, the King prescribed fifteen
rules, from which they were not at liberty to
depart. The first and third of these rules, read
as follows.

1. "The ordinary Bible read in the Church,
commonly called the Bishop's Bible, to be fol-
lowed, and as little altered as the original will
permit."

3. "The old ecclesiastical words to be kept,
as the word *church* not to be translated *Congrega-
tion*."

An edition of King James' Bible was printed
in 1769, under the superintendence of Dr.
Blayney, who bestowed great pains to render it
as accurate as possible; and for many years,
this was looked upon as the standard edition.
The editions, however, of Eyre & Strahan,
printed in 1806 and 1813, and the quarto Bible
printed by the American Bible Society in 1834,
are now generally considered standard editions
of the English version made by King James'
forty-seven translators."

The North and the South.—If a Southern
gentleman comes to Massachusetts with his
slave, our course have decided that the slave
is free.

If a Northern gentleman goes to South Car-
olina with a colored waiter, by the laws of
South Carolina, the waiter is taken and locked
up in jail.

The Southerners are indignant at the Nor-
therners for making their slaves freemen.

The Northerners are indignant at the South-
erners for making their freemen slaves.

Which is right, and which is wrong?—*Rel.
Mag.*

The church in Tavoy, Burmah, consisting of 250
members, has raised enough the past year to support
four native missionaries at \$100 each. The average
amount to each member is over \$1.50.—*Zion's Her-
ald.*

From the Pioneer.

THE SPIRIT OF SPECULATION.

Of all the obstacles, and there are many, which oppose the progress of personal piety and prosperity in the present day, there are none which call more loudly for redress from the christian professor and from the virtuous in society, than that unhappy spirit of speculation which is abroad, and which seems to hang like a threatening cloud, over the welfare of our churches and society at large, ready to burst with appalling and disheartening consequences;—or might we not compare it to a canker worm, preying upon the hearts and destroying all that is good, and generous, and noble, among those individuals who are enthusiastic in its pursuit.

In the church of Jesus Christ, among professors of religion, (and it is to this class of the community these few remarks are directed,) its baneful influence has been decidedly felt; here, in the very midst of God's household, have the talents, the property, and the influence of its members, been swept away by this spirit, and consecrated to unhallowed purposes; here too, among those who in times past, guided by the sweet and persuasive teachings of God's spirit, have exclaimed, "I feel that I am not my own,"—that I have been bought with a price, and my desire and prayer to God is, that I may serve him "with my body and spirit, which are his;" these have been buying and selling and getting gain to themselves, and saying to their wealth, "Ye are my gods." Yes, we fear there are many professors of religion in our land, who are accumulating a vast amount of responsibility by closing the avenues for doing good, through the means with which God has blessed them, forgetting that they are but stewards for God, gathering only to distribute.

And may we not in some degree attribute the present dearth in religion, which is so generally manifest in all the churches of every denomination throughout the land, to this same spirit of speculation, which has seized upon the public mind like an incubus, holding fast within its iron grasp, and weighing down all other energies? Enter the portals of our churches and view their condition. All in and about them are dull and sleepy, while some are altogether lifeless; and the auxiliaries to our churches, we mean the benevolent institutions of the day,—mark, how they languish. Visit the prayer meeting, which used to be so interesting and profitable, it is now neglected. The conference meeting, where christians would so often meet and talk about Jesus and his love, is scarcely noticed. The family altar is forsaken; the fire which used to burn there, has gone out; no smoke ascends to heaven, because the time cannot be spared from business. Visit the closet, and the door hangs heavy on its hinges, it is no longer a place of frequent resort. Attend the public services of God's house on the Sabbath, and they are but outwardly observed; there is no solemn attention to the word, there is no melting of the soul, the preacher's voice is like sounding brass to the ears of the people, for their minds are like the fools eyes, to the ends of the earth.

Fellow professors of religion, we are loudly called upon to arouse from our lethargic slumbers, and shake off this incubus, this spirit of speculation, which is destroying our best energies and unnerving us for duty. Let us read in the book of the providence of God, the direful consequences which have befallen God's backsliding people in past ages of the world; and our deliberate and solemn judgment cannot fail to teach us, that if we continue to live at this poor dying rate, the victims of this baneful spirit of speculation, the awful displeasure of the Almighty will come upon us. Professors of religion, our influence, while we continue in this dead state, is highly injurious to the community in which we live; it is detrimental to the best interests of the church and the progress of religion in the world. The eyes of the world are upon us; the eye of God is upon us; our solemn vows are before us; and in view of these things, are we not ready to tremble at the accumulated account we shall have to render in the solemn day of God's reckoning? say, are we not in imminent danger, from our inconsistent life? Oh, let us exert one another to return to that God, who hath renewed our being,—to those joys in his blessed service, which once imparted pleasure, and from whence issue streams of holy living. How sweet the thought, how rich the promise,—"Return unto me, and I will heal all your backslidings." Christian professor, consider again of all these things, and return to duty: for God will have mercy, and will abundantly pardon. Then shall this spirit of speculation which is blasting the hopes of the christian, destroying the purity and holiness of the churches in the present day, and operating with an all powerful and destructive energy upon the virtuous in society, and upon the morals of the community, receive its death-blow. The world looks to the professor of religion for an example. Therefore, brethren, inasmuch as we are the light of the world, let our light so shine that when we act for God as becomes us, peace and joy will take possession of our hearts, and as we go forth into the world, we shall exert upon others the same heavenly influence that has blessed us, so that "others seeing our good works," will be constrained to acknowledge our father and our God, their father and their God.

STRAUGHTON.

From the Southern Religious Telegraph.
IS IT WELL WITH THEE, MY BROTHER.

Rather, I would say, is there not something inconsistent and wrong? You are a member of the visible church—professedly consecrated to Jesus Christ and his cause on earth—You are often seen at the communion table—you pray with your family, perhaps—and it may be that you are an office-bearer in the Lord's house. All this is well: But you do not read a religious periodical. I propose that you take one—the

Telegraph, or the Missionary Herald, or some other; but you say you have no time to read it. Let us inquire into this matter. "Who is elected President? what States voted for him? what was his majority in each? what counties in this state declared in his favor? what arguments were urged for him, and what objections were raised against him?"

All these questions you can promptly answer. Whence did you derive your information? From a political paper.

But again: You know something respecting Beet Sugar, Silk cultivation, the effect of Marl upon land. This knowledge you have gained from an agricultural paper.

Again: "What is the state of the market—the price of tobacco, of wheat, of cotton—the rate of exchange, foreign and domestic?" I see you have read your commercial paper. And you can talk too of sad accidents to steam boats, rail cars and stages—of murders and robberies—of deaths and marriages, that occurred hundreds of miles off. Oh, it is clear you have some leisure to devote to newspapers.

But, "what is the latest intelligence from the Nestorians? or rather, who are the Nestorians? what good things can brother Houston tell us from Scio? Have the beloved missionary brethren who sailed some months since, yet arrived at their field of labor—and what are their prospects? what parts of the heathen world have been visited by American missionary efforts? what success has the gospel among the Jews? what is the state of the Ceylon College? what is doing by Bible, Tract, Education, Sunday School, Temperance, Colonization, and Seamen's Friend, Societies? In short, what is the progress of Christ's truth and kingdom upon earth, and what are the signs of the times?" You do not know.

My dear Brother, I am sorry for you. The news of the day, the politics of the country, the state of trade, it seems, interest you more than the movements in the ranks of the Lord's host; and yet these you might have learned from that religious periodical from which you turned away, or over which you slightly glanced, in order that you might have time to devour that other sheet that came by the same mail! Surely something must be wrong—I beg you examine what is the cause of your preference.

But there is another professing disciple that cannot afford to take a Religious paper." How much think you is he worth? "Five, ten, or perhaps twenty thousand dollars." Can he afford to take a political paper? "Oh yes—he regularly receives one, or two, or more"—or perhaps "he discontinued a religious paper in order that he might take one of a more interesting character, although it cost just as much as the other, perhaps more!" But is it possible that he is a member of the church! Are you sure that he professes "not to love the world, nor the things of the world"—to have come out from the world, and separated himself—to love Christ and his cause more than "houses or lands?" There must be some mistake. "No, no mistake; he joined the church some years since: I am not sure but he is an Elder." Please then, carry him your paper, and show him this article. I do hope he will immediately send for the Telegraph and the Missionary Herald, and pay for them and read them, and induce his children to read them. I am sure he will never regret it. He will be more consistent, more useful, more happy. And all this plain dealing he may credit, not to an Editor or Publisher, but to his friend.

ONE WHO LOVES ZION.

EXAMPLES OF TIME WELL IMPROVED.

ROBERT RAIKES, a printer of Gloucester, Eng., originated the system of *Sabbath Schools*. The unhappy condition of prisoners in a country jail exciting his sympathy, it occurred to him that if the sabbath could be made subservient to purposes of instruction, an important end would be gained. Four young ladies were employed as teachers, and within a few weeks, two or three hundred children were collected. The estimated number of scholars in England and Wales, now exceeds a million and a half. An equal interest is felt in this country, and indeed wherever Christianity in its purity prevails. The teachers provided by Raikes were paid at the rate of 22 cents per day. The instruction is now gratuitous. The moral influence to be exerted by this institution is incalculable.

"On a very hot Saturday afternoon in July, Mr. B. passing in the vicinity of W. fell in company with a young man who was walking with a large bundle on his shoulder. By conversation, Mr. B. learned that the young man was a member of Waterville College, that he had taken charge of a Sabbath school eight miles from Waterville; that it was his custom to walk to M. on Saturday or Lord's day morning, attend to the exercises of his school, and return Lord's day evening; that he had visited the parents of his scholars and obtained the sum of fifteen dollars to furnish them with a library; that he had obtained the books, and was now carrying them to school."

"It ought to awaken our gratitude to God, and encourage our hopes to know that there are twenty Sabbath schools in the vicinity of Waterville, which have been gathered and superintended by brethren who are members of the college. These schools are from one to ten miles distant, not connected with any church, and it must be at once seen that they are sustained at the expense of much toil and self-denial. Gratitude is due to God and to the officers and students for the salutary influence of this institution, the cause of Sabbath schools."—*Zion's Advocate*.

The love of money will, in all probability, prove the eternal overthrow of more characters among professing people than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time be supported.

Andrew Fuller.

From the Whitehaven Herald, (England.)

A PEEP AT CHINA.

CANTON, Feb. 22, 1837.

My Dear Sir,

The joyous days of mirth and glee, the new year, are now in the meridian of their sunshine in China, a memorable anniversary in the Celestial Empire, and proving so very interesting to me that I write you a brief description of what has crossed my observation. The new year's day of China is mutable, and regulated by the moon; this year it falls on the 17th of February. It is the Chinese custom to settle all accounts, pay all debts, and receive all balances before the close of the old year; for, agreeably to their law, no claim can be made after the new year commences. Commerce has, in consequence, for several days been totally suspended, paying and receiving money being now the staple occupation; and it is interesting to witness the general bustle that prevails—merchants and tradesmen, enveloped in books and accounts; coolies, (laborers,) hurrying along with baskets of dollars in whatever direction you turn; the servants even exact from you the last cash, (a small copper coin.) Every house, shop, and hong, undergoes the same process of ablation, being the only time during the year that this is performed. The eager anxiety to be traced on the countenance of each at the near approach of this momentous epoch, is discernible to all, and particularly about 11 o'clock at night of the last day, when despatch in its truest form now assumes its mastery to those whose business remains unconcluded, and with a throbbing pulse many dread the expected peals of the signal gong that proclaims the old year over. The myriads of gongs that follow, and the incessant explosion of crackers, would lead you to believe that the heat of the battle of Waterloo could be but faintly compared to it; and this is continued without intermission for several days. Next are seen merchants, shop-keepers, tradesmen, &c., with hurried steps, winding their way to Joss Houses, (temples,) with their thin-chin, (a sort of prayer on paper,) which they commit to the flames of a burning caldron, on an altar, in front of the Joss (Chinese God). There, after sundry superstitious gestures, they prostrate themselves, with their foreheads, knocking the ground three times. This is a prayer for luck, thanks for that which they have received, and a supplication that all evils may be driven from their dwellings. The continued noise of the gongs is to assist in driving them away; their religious rites being performed chiefly by fire, the crackers are to carry them (the devils) from them.

On the morning of the new year commences the scene of rejoicing, and a week of festivity and enjoyment; all thought of sleep is banished from their minds, and they seem determined to deprive every one else of that pleasure, for nothing but the noise of crackers, each with a report equal to that of a pistol, is to be heard; and each house is supplied in great abundance for this occasion. Instruments of discord, not of music, are sending their any thing but tuneful notes out of almost every long and shop on the astounded ear; above all, the clanging gongs, sweet music to China-men, are in constant use. I was also astonished at the universal cleanliness in the dress and person of all, but particularly the lower class; each Chinaman, with a head clean shaved, except the crown, from which is pendant to the heels a neatly plaited tail. A new suit of clothes could be discerned on all, not certainly of a Bond street cut, but of one admirably adapted to the climate; and enveloping men often with bodies and limbs that even an Englishman might envy. In these holiday clothes it was difficult to recognise your own servants. Maternal pride at this interesting moment, seemed to divest itself from its former sluggishness, and to triumph for a few days over poverty and labor. The lower class of females in China have to rear and support themselves and children, and often the husband also. Many of those matrons have frequently ferried me over the river in their garbs of labor, when those little urchins dangling by their side, dressed in clothes of red, green, yellow, and blue, were crawling about the boat in the clothes that nature had given them, with only one necessary appendage, a kind of life buoy, slung around between their shoulders, to save them from drowning when they tumble overboard—a bath which, perhaps involuntarily, they often take. I frequently thought I could trace a smile of self-gratification on the countenances of those dames, when passing a rival sister of the scull or oar, and a significant toss of the head, enough to say, "My children look better than yours."

J. PINDER.

"YE ARE NOT OF THIS WORLD."

The modes of attack by which the disciples of Christ are assailed are various. The most natural mode, and one by which Christianity suffers least, is persecution. Christianity has always been observed to flourish best, in an age of persecution. Another mode of attack is by caresses and bribes; and such are the weapons from which the American church has now to defend herself. An alliance is sought with the Christian church on condition that Christianity lay aside some of her distinctive features. In this wilderness of temptation, there is made a conditional promise of the glory of all the kingdoms of the world.

In this state of things, those members in our churches, who by their wealth or talents have risen to distinction in society, are particularly exposed, and upon such consequently rest vast responsibilities. It is indeed lamentable to perceive, how few there are of this class who seem to be able to withstand their peculiar temptations. The number is very great, of those who, when their circumstances rendered them objects of attention to the wealthy and the gay, have renounced their religion; others have so far renounced their religion as to render it no longer an object of dislike to their worldly associates. There are others again—and we bless God for even a few such,—who,

notwithstanding their eminence and their consequent exposedness, maintain their integrity. They willingly submit to scoffs and jeers for the sake of a quiet conscience, for the hope of future usefulness to the souls of their dying fellow-men, and for the hope of eternal life through Jesus Christ our Lord; men like our lamented Cobb—we love to cherish his memory—who, notwithstanding the caresses of the world, love to repair to the conference meeting and the inquiry room, and who choose for their associates the godly, though they dwell, it may be, in the humblest walks of life.

Let it never be forgotten that the friendship of the world is enmity with God. Let him, whom a beneficent Providence has elevated to a high station in society, remember that he is Christ's disciple, and that in proportion to his elevation is his responsibility. The relations which he holds as a Christian should have no other influence upon him but to make him a better citizen; in this age of exemption from persecution, they need have none other. But let him be assured, that ungodly men are not indifferent to his religious character, they cannot be; when they remember that he is a praying man, the deep fountain of the soul is stirred. They remember that they are of the same race, and the conclusion presents itself to the mind, with more than the quickness of the lightning's flash, that if one man ought to pray another ought; and then a struggle ensues. Men, and especially those who have enjoyed the privileges of a christian land, think frequently, and with deep solicitude, upon their future state. Notwithstanding the general darkness of the human mind, it has light enough to perceive something of the real state of the case;—the immortality of the soul; something of its sinfulness; its capacities for knowledge and happiness; and something of the attributes of God, his holiness, his justice, his truth, and his mercy. And the reason why the Christian becomes an occasion of disturbing the quietude of unrenowned men, is because as a mirror they reflect the divine image, by their gentleness and pureness, by their submission to the divine government, they suggest thoughts of God and become an occasion of arraignment the soul before its Maker. It is this that causes the disquietude of which we speak; it is this that weakens opposition and causes the unrenowned to seek the overthrow of the Christian. Now if the disciple can be induced to yield, whether by threats or by flattery, and deny his Saviour, the object of the wicked is accomplished.—How fearful are the responsibilities of Christians! God has made them the repositories of his truth, the messengers of his salvation; and let all, the high and the low, remember, that the eyes of the world are upon them, and that the eyes of God are upon them.—*Christian Watchman*.

STATE OF THE CHURCH.

Extracts from the Minutes of the Synod of South Carolina and Georgia, at their sessions commencing in Milledgeville, Nov. 24th, 1836.

2. The Case of Mr. Barnes.

Resolved, 1. That the refusal of the last General Assembly to adopt the resolutions that were introduced by Dr. Miller, touching "Barnes' Notes on the Romans" has led to the inference, that in their judgment, they contained nothing radically erroneous—an inference false in point of fact, but an inference which under all the circumstances of the case it was impossible to avoid.

Resolved, 2. That this work belongs to the public, and as efforts have been made to palm it upon the world as a true exposition of Presbyterian doctrine, we, as a Synod, feel it a duty which we owe to our Churches, to our standards, to our character, and to truth, to avow our solemn conviction that it contains radical errors on essential points of Christian doctrine—and such errors as are sufficient to exclude all who hold them, from our communion.

Resolved, 3. That as the progress of error is most usually silent and furtive in its incipency, and till it acquires such power as to inspire confidence of success in its abettors, we as a Synod and as individuals will guard with vigilance the doctrines of each other and of candidates for the Ministry, not with the eye of suspicion and of jealousy, but in the spirit of brotherly love, and of love to the truth as it is revealed in the word of God, and as our standards expound it.

3. On Anti-Slavery Petitions and Memorials.

Resolved, 1. That as the relation of Master and Slave is a civil and domestic institution, it is one on which no Judiciary of the Church has the right or the power to legislate.

Resolved, 2. That the Presbyteries constituting this Synod, be requested to instruct their Delegates to the next General Assembly to vote upon no proposition in relation to the institution of Domestic Slavery, unless it be in favor of the truth, that it is a civil institution, upon which the Judicatories of the Church have no right to legislate. And to instruct them, further, to withdraw from the Assembly should that body take any action which, in their opinion, asserts the right of legislation upon that subject.

For the Secretary.

Will you allow me, through the medium of your paper, to call the attention of our brethren to a practice which exists to some extent among us, and which practice is, I think, an evil.

The practice referred to is this: after public worship, on the Sabbath, or a conference occasion is through, brethren will sometimes tarry behind and huddle together in the meeting room, or its environs, for desultory, and sometimes protracted, conversation. Such a practice, in a greater or less degree, I have witnessed in several congregations of the Baptist and other denominations, and not unfrequently, as I have observed, the minister makes one of the conferrers.

This practice, Mr. Editor, it seems to me, is not good, but bad. I will state some of my reasons for thinking so.

1st. Its effect on the individuals practising it, is bad.

Its direct effect, (as I have learned from ex-

perience, for I confess that I have not been wholly guiltless in this thing, though I intend, br. editor, to do better for time to come,) is to turn the thoughts from the subject that has been presented during the meeting, and thus hinder the good that it was calculated to produce—and, sir, I appeal to every one who has allowed himself in this practice, whether such has not been the effect in his own case—whether he has not frequently in this way talked himself out of a holy, spiritual frame of mind.

Allow me here to give a short anecdote which may in some measure illustrate and confirm what I say.

Several years ago, in my native place, a congregational clergyman officiated, who, though possessed of some eccentricities, was remarkably laborious, indefatigable, yea and successful in the cause of Christ. He visited the people abundantly, and on coming into a house, would, as soon as he could find opportunity, introduce religious conversation; and when he had said what he thought proper on that subject would immediately leave. On being rather remonstrated with for leaving families so abruptly, he replied, in substance, as follows: "Some ministers go to families and address much good conversation to them, and afterwards by worldly conversation, talk it all away. For myself, I mean not to do so, but after having delivered my message, to leave before the family have a chance to introduce worldly subjects. I desire that the last impressions left with the individuals visited, shall be serious impressions."

2d. The practice objected to, sets a bad example.

Supposing the whole church should follow the example thus set, all huddle together, or collect in small squads, and talk about this, that, and the other thing? More, suppose the congregation should follow the example thus set for them, by those whose example it ought to be safe to follow, group around in the slips, aisles, and other passages, and talk about such subjects as worldly people and thoughtless youth would naturally speak of when thus collected? Would not such a result be disastrous indeed? Yet it would be but the natural result of the example set them; yea, and that such effects do in some places, and in some measure, follow from the deleterious practice under comment, I am well assured.

I will not be understood, Mr. Editor, to say that brethren who tarry behind to talk, do often run into conversation that is strictly and wholly secular, but that they sometimes do, I know.

I am well aware that brethren sometimes tarry behind on account of business strictly religious, and that must then be attended to—and that there is a class of cases where the practice presents itself in some peculiar and somewhat palliating circumstances. I refer to the case of country congregations, some of the members of which see their minister and their brethren but seldom, and also to the case of associational and other great meetings, where friends and brethren have long been separated. But in these cases even, the practice of stopping and grouping for long talks, is certainly not good, and I do believe it is one thing that quenches the devotional spirit of our associational meetings.

I know not as there is but one reason to be urged in favor of the practice upon which I have animadverted. It has been said that these friendly greetings and groupings encourage the hearts of ministers and people, and endear them to each other. But I apprehend that all the good in this respect, might be obtained by simply the cordial shake of the hand, and the friendly enquiry after welfare, and the evils of the present practice be at the same time avoided. In the country even, in most cases, this ought to suffice. If brethren wish to visit with their minister, or their fellow church members, assuredly the meeting-house or its parlor, is not the proper place for such visiting.

I have thus, Mr. Editor, given you some strictures upon this practice—not, (as I trust,) that I had any special wish to set myself up as a censor morum, (censor of the morals,) but because I feel it my duty to contribute what I can to forward whatsoever things are pure, lovely, and of good report, and what I can to discountenance those of an opposite character—and I do invite the attention of our brethren, ministers and laymen, to this subject, and if to them the practice shall seem an evil, I would invite them to unite cordially, and perseveringly in correcting it. Ministers and people have both, I think, contributed to the existence of the evil,—ministers and people should contribute to its extinction.

LAYMAN.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 21, 1837.

MOTHER'S MONTHLY JOURNAL.—The first number of the second volume of this excellent periodical is received. We have seen no previous number which is preferable to this for rich and well written articles. Convinced as we have been of the ability with which the Journal is conducted, and sensible of the immense benefits which thousands of mothers might derive from carefully reading it, we have not hesitated to recommend it strongly to the attention and patronage of the community. We are happy to know that some have in consequence become subscribers for the second volume; and we say again, that if Mothers knew more of its excellencies, many more of them would avail themselves of its aid in the discharge of their momentous duties.

We here subjoin an extract containing very serious and timely reflections on the close of the old and opening of the new year.

"What time so appropriate as that which seals up the period of the old year, and opens that of the new?

Standing at this point of time, let us solemnly review the past, and cast an eye to the future.

Our lives have been spared. Some of our friends, perhaps relatives, have been swept from our side, and now repose within the silent tomb. Their account is sealed, and their spir-

its have gone to the great chancery on high. If they committed errors, fatal or prejudicial, while mingling in the scenes of earth, no opportunity is allowed them for correction! The seed time is past, and the fruit is now gathered. What shall we render unto God for having spared us? Oh! Parent of goodness! in whose hands we rejoice to be, enable us, for thy preserving care, to be grateful unto thee; and may all our remaining pilgrimage glorify thee!

Has our health been continued? By God's invisible hand the delicate machinery of our bodies has been preserved. Disease, and wasting, and watching, have fallen to the lot of countless myriads of our fellow-men; but perhaps not to us! Help us, O God! to make our bodies meet temples for the Holy Ghost. Help us to subdue the passions incident to them; and to look with faith to the time, when, in possession of a spiritual, immortal, and glorious body, we shall dwell where no sickness is!

Reason has not been taken from us. Had God, in righteous displeasure at the abuse of our faculties, driven reason from its seat, the laugh of the maniac would have lit up our cheek; and cheated by fancy, or enveloped in the gloom of a morbid melancholy, the light of eternity would be approached, and it would burst upon us with an awfulness immeasurably enhanced by the mental darkness through which we might have passed. Merciful God! Grant us still a little longer our reason; and help us to use it only to thy glory!

Food, raiment, shelter, and luxuries, have been given for our enjoyment. Our ingratitude to Thee, blessed God! and our undeservedness of mercies, we shall never appreciate until eternity lights up the reality. Our paths have dropped fatness; our comforts have been countless; and indeed may we say, "Hitherto hath the Lord helped us." Let us, then, swell the strain of grateful praise poured into the ear of the Great Almoner of the universe, by all who love Him. Let psalms of thanksgiving ascend to that Being whose eye never slumbereth to leave us unwatched, and whose arm is never withdrawn from our protection.

The hope of eternal life—a sweet sense of pardoned sin—permission to co-operate in evangelizing a world—all purchased by the blood of Jesus—have been ours! Oh! the length, the breadth, the height, the depth, of the love of God! Let our souls magnify the Lord. No language can convey what we shall feel while contemplating the spiritual blessings we enjoy.

But—we must pause. The mercies we have received are numberless as the golden sands of Gunga's shore. They have met us at morning's rosy dawn, and at evening's quiet hour. They have been upon us, and around us; like the all-pervading atmosphere we breathe, God's love is fathomless as ocean. It is his nature, the law of his being. Thus has the old year passed away—its curtain drops!

Welcome the new! What is in its bosom of weal or woe? We may not know. No power, or wealth, or influence, can glance a single instant beyond the present. All that shall betide us—our joys or tears, our disappointments, our hopes—are undeveloped—are in secret. Long ere the new year shall become old, we may be inhabitants of the eternal world. Thus situated, let us sink upon our knees, in all our weakness and wickedness, and, in the language of the departed Evans, say, "Here, at this period, I consecrate myself to God as my chief good; to him as my heavenly Father, infinitely kind and tender of his children; to him as my kind and merciful Redeemer, by whose blood and merits alone I do hope for salvation; to him as the beneficent Renewer and Sanctifier of the saved. I implore the forgiveness of my numerous and aggravated transgressions; and I ask that my remaining time and strength may be employed for the glory of God, my portion, and for the good of his creatures." Even so, amen and amen!

J. T. M.

S X is receive', and has been duly pondered. The writer being unknown to us, it may not be amiss to remind him, that the article to which he means to reply, was signed by the author with his own proper name; and as S X would correct misstatements, we appeal to his own sense of propriety whether he ought not to come out with his own name, and thereby place himself before the public in circumstances equally responsible with the writer to whom he replies. We believe it is a rule adopted by all editors, not to suffer one person under a fictitious name, to controvert another, who gives his proper name, and thereby assumes the responsibility of what he says; especially when the anonymous writer is unknown to the editor.

But there are other and stronger reasons for withholding S X's article. For ourselves, we did not understand the former writer to allude to a particular church, and if he did so, neither we nor but very few others could say what church was referred to; and as it now stands, we sincerely entreat those who may feel the allusion, to let it pass quietly, for the sake of peace and brotherly love. S X cannot be published without his proper name affixed, and even then it might be the means of stirring up ill feelings on both sides, and mar a union, which, with a little forbearance may now be preserved. For these reasons, all concerned are affectionately requested to forgive, (if there is any offence,) forget, and say no more about it.

The churches will then remain undisturbed.

Extracts from Dr. Waldo's writings are received. We have not room for them this week.

CALL ACCEPTED.—The Rev. Robert Turnbull, now of Detroit, has signified his acceptance of the call of the South Baptist Church and Society in this city, to become their Pastor.

The Southern Baptist, at the commencement of its fourth volume, assumes the name of The Southern Watchman, and is edited by the Rev. Basil Manly. It is somewhat enlarged. May it be an eminent instrument of promoting godliness among men.

CHRONICLE OF THE CHURCH.—This is the title of a new and handsomely printed paper, devoted to the interests of the Episcopal Church, edited by — Chapman, and published at New Haven, Ct.

Just the thing.—Brethren, will you read the following from the Christian Monitor, and then go and do likewise? The plan laid out by a correspondent of that paper, must commend itself to every reflecting person. How many incidents occur during every month in the year, which might be recorded and followed by appropriate remarks, and which would make an instructive article for the Register; but which now pass unnoticed and are soon forgotten. Let the sheet be prepared and the work commenced, and it will be completed. We ask not for lengthy articles—let them be short and pithy and they will both interest and profit the reader.—but here is the plan.—New Hampshire Baptist Register.

The course I shall pursue is this—I shall keep upon my table a sheet of paper like this (common post, ruled with seventy lines on a page.) When I hear an anecdote, or receive a piece of information, or have a thought occur to me, which I think suitable for a religious newspaper, I shall clap it down. When the sheet is full, I shall send it along. In this way all the fragments will be gathered up—and when you receive a communication you will have a sheet full. If the articles I may send are of a character to promote the interest and usefulness of your paper, say so, if not say so.—Receive what I may say, the hints and suggestions I may offer, in kindness, think of them, and then act like a man, independently, according to your own judgment. And be assured that whatever hints and suggestions you may offer in regard to my articles, shall be received and treated in the same manner by me.

Portland, Me.

The above is a complete plan for doing good, and the friends of the Christian Secretary are invited to adopt it, and with the same magnanimity of feeling expressed in the plan, forward the result of their labors.—Sec.

For the Christian Secretary. SABBATH DESECRATION.

At a large and respectable meeting of the citizens of the town of Meriden, convened on the evening of the 8th January 1837, to express their feelings relative to the desecration of the Sabbath, the following resolutions were adopted.

Resolved, That the Sabbath as a divine institution exerts a highly salutary influence upon the temporal affairs and social condition of men, and sustains a most important connexion with their eternal interests.

Resolved, That for various causes, there has been of late years an increasing and fearful desecration of the Sabbath in our land; and that Christians and patriots ought to awake to vigorous and combined effort to arrest the progress of this alarming evil.

Resolved, That we deem it our duty to co-operate with the friends of the Sabbath in other places, in making an effort to redeem this divine institution from profanation.

Resolved, That in the opinion of this meeting, the transportation of merchandise and travelling for pleasure or business on the Sabbath, is a spectacle as painful to our feelings as it is immoral in its tendency; and that we especially deplore the impression it is calculated to make upon the minds of the rising generation, and its effects upon their moral feelings.

Resolved, That in consequence of unnecessary travelling through this town on the Sabbath, we feel ourselves an injured and aggrieved community, and called upon to make a decided and public expression of our feelings in relation thereto.

Resolved, That we deem it our duty firmly and unitedly to oppose this intrusion upon the tranquility, rest and devotion of our Sabbath—this infringement upon rights secured to us by legal enactment, in the use of all proper and discreet means.

Resolved, That it is incumbent on the friends of the Sabbath to make individual effort by way of private conversation, reproof and entreaty, with those who are found desecrating this holy day; and that much may be effected in this way to check its profanation.

Resolved, That the Chairman and Secretary of this meeting sign their names to these resolutions and transmit a copy of them to the editors of the Columbian Register, New Haven Palladium, Religious Intelligence, Connecticut Courant, Hartford Times, and Christian Secretary, with the request that they may be inserted in their respective papers.

ASAHIEL CURTISS, Chairman.
FRANCIS KING, Secy.

General Intelligence.

The wreck of the Mexico.—The bodies of the individuals who perished on board the Mexico, so many of them as had been rescued from the ocean and not claimed by friends, were interred at Hempstead, near Rockaway on Wednesday afternoon. A piece of ground adjoining the Methodist burying place had been purchased, by contribution, and prepared for the purpose. The whole number of corpses taken from the water is forty-nine. Of these Patrick Murray, Rosa Hughes, Samuel Blackburn, Catharine Galligan, James Lawrence, and William Evans, had been recognized by their relatives or friends, and taken away for interment. Of the remaining forty-three, the bodies of the following individuals were known, viz: William Pepper and wife, Martha Mooney, Andrew McDonald, and a person supposed from the dress to be the mate and another the steward. The bodies having been decently enwrapped in shrouds and laid in separate coffins, were, with the exception of three colored bodies, interred in one capacious grave, the coffins being placed side by side in a continued row. They were

Men,	20
Women,	10
Boys,	7
Girls,	3
Total,	40

The colored bodies were committed to the care of the colored people of the neighborhood; and interred at the same time and within the same enclosure.

A great concourse of people assembled at the house of Maj. John J. Lott, in Hempstead, at 11 o'clock, and thence moved in procession to the Methodist church, a distance of three miles. The coffins were placed in separate wagons, and the procession moved in the following order:

The Clergy.
Committee of Arrangements.
The Corpses } Women
Men
Children
Colored

Pall Bearers.
Friends and Relatives.
Citizens in more than three hundred carriages of various descriptions.

On arriving at the church, a funeral sermon was delivered by the Rev. Mr. Carmichael, and prayers offered by Rev. Mr. Crane. Rev. Dr. Schoonmaker of Jamaica, Rev. Mr. Law, and Rev. Mr. Floy of Hempstead, were also present. The whole scene was one of great solemnity and interest. The citizens in the places adjacent to the wreck, have exhibited a very lively interest in the sufferers by this shocking calamity, and by their christian sympathy did all which respect for the deceased, or a desire to alleviate the sorrows of their friends, could suggest. The ladies exerted themselves most benevolently, providing shrouds for all, and taking the bodies of the females entirely under their own charge. The thanks of the public, as well as of the friends of the sufferers, are due to them. Provision is already made for any other bodies which may be recovered, and they will be interred in the same place.

The Editor of the Hempstead Inquirer, visited the

scene of the wreck on the day after it occurred, says, "We observed some perpendicular masses of ice on the deck of the Mexico—which appeared to have been formed by the sea washing and freezing over the bodies of those who had leashed themselves to the shrouds, until they were completely encased in a solid mass of ice. Fourteen of the bodies drifted ashore—two of which were small children clasped in each other's arms—truly an affecting picture. The Inquirer contains a list of the passengers on board the Mexico, 112 in number, as ascertained from her papers, certified by the Collector at Liverpool. Of this melancholy list, all but four perished. Consequently the number of passengers who lost their lives, was 108. Also 8 of the crew. Total, 116.—J. of Com.

SLAVE TRADE IN CUBA.—The following information in relation to the manner in which the slave trade is carried on between Cuba and the coast of Africa is from a correspondent of the Journal of Commerce.

The price of slaves in Cuba, (African negroes of new importation) is considerably higher now than it was 2 years ago. The best of new negroes could then be selected from the cargo at 16 doubloons, or \$306 each; but selections from cargoes cannot now be purchased under \$500 each. An intelligent planter from Cuba, who was here last summer, said that the advance in price was attributed in Cuba to the market that was found there in Texas, as their importations in Cuba from Africa, were as great now as ever.

A merchant of Cuba who was here last summer, said, that since the last treaty between England and Spain for the suppression of the slave trade, the cargoes of merchandise with which they buy the negroes, are shipped out in American vessels to the slave depot on freight. With these goods the slave dealer trades for his slaves, which cost him only from 35 to \$50 each. At a time fixed upon, the slave vessel sails from Cuba in ballast, finds her cargo of slaves ready for her, takes them all on board in 24 hours, and returns immediately to Cuba, depending entirely on her heels for safety in case she should meet any English cruisers.

The number of African negroes now annually smuggled into Cuba, (for it is contrary to law,) is supposed to be over 20,000. The officers of government and the inhabitants all countenance it. Two years ago it was said in Cuba that 74 slave vessels were owned in Havana alone. The writer regrets to say that some of them were navigated by Americans. The greater part were however Spaniards, or emigrants from the Canary Islands, from whence a large number of the inhabitants of Cuba have come.

Piracy and Murder.—The sch. Wm. Wirt, Thomas S. Smith, master, sailed from this port, Sept. 27, bound to Rio Janeiro. The vessel had been purchased from her former owners, for a house at Rio, but the change of flag was to take place after her arrival there. The captain and mate (Mr. John Ward, of this city) were the only Americans on board. Nothing had been heard of her since her departure, until Tuesday, when information was received by the whale ship Amazon, of Fairhaven, at New Bedford, (which vessel touched at Pernambuco, and sailed again Nov. 29,) that a British brig came in, Nov. 27, bringing in the Wm. Wirt, having fallen in with her in possession of the crew, who had mutinied, murdered the mate, and mortally wounded the captain. Before the brig could get quiet possession of the schooner, one of the crew was shot dead on the fore yard, and another put in confinement. When the Braganza left, the crew were in irons on board a guard ship.—Ad. and Pat.

Reported Forgery.—A gentleman who arrived here on Monday evening from Buffalo, informs, that about forty men had been arrested upon a charge of being concerned in a most extensive forgery of bank notes and half dollars. The gentleman stated that among the persons arrested, some were hitherto of the most respectable standing in the place, such as steamboat captains, hotel keepers, land speculators, &c. This event had caused a greater excitement at Buffalo than the failure and forgeries of R. B. Johnson.

The cotton mill owned by Christopher Whitman, Esq., in Coventry, Ct. was consumed by fire a few days since, the cause supposed to have been some defect in the stove pipe, \$7,000 on the mill was insured.

A murder was perpetrated on the evening of the 26th inst. upon the body of Mr. Obadiah Watts, of Perry township, about 15 miles west of Circleville, Ohio. Two brothers, Southard Timmons and Smith Timmons, are in custody, charged with the crime. The murder is said to have originated in a trifling dispute, at a trifling shooting match.

A beautiful coach has been built entirely from the wood of the old frigate Constitution, so famous in the history of the late war, which was to have been given to Gen. Jackson on the first instant, as a New Year's present. It was paid for by the contributions of several gentlemen in New-York.

The Little Rock (Ark.) Advocate of the 16th ult. states that the U. S. Troops at Camp Sabine have been ordered by Gen. Arbuckle to abandon that station and return to our western frontier.

The Galena, (Illinois) Advertiser says that the celebrated Indian Warrior, Black Hawk, was recently drowned in the Iowa River, by the upsetting of his canoe, when returning from making a Treaty.

The Jersey City Gazette says, a man was seen on Sunday morning last, on a fragment of ice near the middle of the Hudson River floating with the tide, heaving his arms for assistance, which it was impossible to render him, and was presently observed to sink and disappear. It was not known where he was from, or how he became placed in the fatal situation where he met his death.

Fire.—We are sorry to say that seven attempts have recently been made to burn Jefferson College, and in six of the attempts fire was communicated. On the evening of the 19th ult. fire was set to the store house on the College premises, which together with the kitchen, was consumed. The College and boarding-house were saved by the vigilance of the citizens.

It is earnestly hoped that the incendiary will be found and meet the proper retribution of his deeds. Two or three negroes have been arrested on suspicion, but it is thought the real villain has not yet been ascertained.—South Western Luminary.

Profitable Humbug.—A gentleman of our acquaintance, informs us that he recently saw and conversed with the adventurous Yankee, who contrived to get up, and carry on successfully, the precious Humbug of old John Heath, the falsely reputed nurse of Washington. He stated that he purchased the old negro, who was a little more than 80 years of age, and procured the certificates, &c. of her extreme senility, all for her lessons, he was so completely successful in passing her off for twice the age she was, that he realized from the speculation a clear profit of \$13,000, before she died. The author of the humbug, laughed right heartily at the bold, though successful efforts of his imposition, and said it was the best bargain he ever made in his life.—Transcript.

The thermometer at Chicago on the 21st of December, was at fifteen degrees below zero.

The Boston Pilot has been discontinued for want of patronage. With all the jesuitry of the leading Catholics in this city, and with the frequent change of name of their paper and with all the science and literature of Mr. Pepper and Dr. Bartlett they are unable to sustain a popish weekly here.—Ch. Spec.

The Metropolis of the West.—Cincinnati now contains 34,000 inhabitants.—Banking capital 5,600,000.—thirty Churches.—Acqueducts capable of bringing in 16,000,000 gallons of water.—twenty-five steamers for the Fire Department.—sixteen Engines, and eleven thousand feet of hose—four daily, one semi-weekly, and eight weekly papers, and four monthly.

From the Morning Star.

On the 28th of December, an Indian of the St. Francis Tribe, preached in English at the school house No. 2, in Durham, L. C. to the general satisfaction of a numerous congregation. I understand that the Indian preacher has been engaged for sometime past in teaching a Protestant school at the Indian village. Although frequently annoyed and threatened by the Catholic priests, he as yet maintains his ground, and continues his school in spite of opposition. W. U.

A new plant has been discovered, growing on the shores of Hudson's bay, and introduced into England, which is said to furnish a highly nutritious food for cattle. It shoots out new sprouts as often as it is cut, thus keeping up a fresh supply during the whole season; it flourishes best on cold, damp grounds, and stands the most rigorous winters. The English farmers regard it as a valuable acquisition. The name of the plant not given. Its introduction into America would be a great blessing.

Mrs. Ewing, wife of the Hon. Thos. Ewing, U. S. Senator from Ohio, died at her residence in Lancaster, Ohio, about the first of this month.

The first flag.—Mr. John Lee informs the Philadelphia Gazette that he, while a merchant at Smyrna, 1797, caused the American flag first to wave in that port. It was hoisted on board the Ann, Capt. Daniel Savage, of Boston, arrived at Coromandel with a valuable cargo.

Freezing.—A young man in a town near Boston, froze his foot, which was perfectly cured in less than 24 hours, by the application of a poultice made of yeast and Indian meal—it is equally beneficial when applied to a burn.

A little sweet oil with nutmeg grated over it, given twice a day to children with the whooping cough, is said to be a sovereign remedy if administered in the first stages of the complaint. It can do no harm and possibly good.

To fatten fowls and chickens in four or five days.—Set rice over the fire with skimmed milk, only as much as will serve one day. Let it boil till the rice is quite swelled out; you may add a tea spoonful or two of sugar, but it will do well without. Feed them three times a day in common pans, giving them only as much as will quite fill them at once. When you boil fresh, let the pans be set in water that no sourness may be conveyed to the fowls, as that prevents them from fattening. Give them clean water, or the milk of rice to drink; but the less wet the latter is when perfectly soaked the better. By this method the flesh will have a clear whiteness which no other food gives; and when it is considered how far a pound of rice will go, and how much time is saved by this mode, it will be found to be cheap.—N. E. Farmer.

Gypsum.—A correspondent in Professor Stillman's Journal states that Gypsum (sulphate of lime) is found in large quantities on Maskinongue, Ohio, of such beautiful crystalline structure and whiteness that it might be used for alabaster ornaments.

Spurious Coin.—A great many counterfeit half dollars have made their appearance in Montreal within a few days. They are well executed, and may deceive any one who does not apply the test of sound.

The office of the Lynchburg Virginian was destroyed by fire on the night of the 3d inst. with all the type, press, and other materials.

WEAVING GLASS.—Signor Olivi, of Venice, has recently succeeded in bringing to perfection the art of weaving a tissue from the threads made of glass particularly prepared. The thread is rendered so perfectly flexible as to allow itself to be tied, or the tissue when manufactured to be folded like silk.

Armed Band.—The U. S. Arsenal in Watertown, Mass. was destroyed by fire on the 11th instant. About 70,000 stands of arms were consumed. The loss is estimated at about \$800,000.

A new post office has just been opened in the north part of Washington, Ct. Frederick Christensen is appointed post master.

Mr. Kendall has lately imposed fines upon eighty-eight different mail contractors for tardiness.

Shipwrecks in 1836.—The number of shipwrecks on our coast, the past year, is estimated in the Sailor's Magazine to be 316—this number includes 30 steamboats. The number of persons who perished in these disasters, is upwards of 800! A sad record, truly!

Death of Black Hawk.—The celebrated Indian chief Black Hawk, was drowned, a few weeks since, while crossing a river, in his canoe. He was returning from a treaty held at Rock Island.

In Europe a patent has been taken out for manufacturing whalebone into cloth.

MARRIED.

In this city, on Sunday evening last, by the Rev. Henry Jackson, Mr. John Perego, to Miss Sally H. Tower, all of this city.

In this city, on the 11th inst., by Rev. Mr. Moore, Mr. Lucius P. Summers, of Chatham, to Miss Almira Goodrich of Rocky Hill.

At East Hartford, on Tuesday evening last, by the Rev. Mr. Spring, Mr. John B. Russell, of this city, to Miss Susan G. Forbes, of the former place.

At Meriden, on the 24 inst., by the Rev. Geo. B. Atwell, Mr. Nathan A. Daniels of Norwich, to Miss Sarah Jane Stewart of Meriden.

DIED.

At Wethersfield, on the 18th inst., Capt. Daniel Francis, aged about 67 years.

In Woodstock, on the 12th of Nov., Miss Amelia Rogers, aged 22 years.

Miss R. indulged a hope in the mercy of God, through a glorious Mediator, a number of years since, but did not make a public profession of religion, until the summer of 1834. After which, she appeared to be uniformly devoted and happy, in her master's service, and when brought upon a bed of languishing and distress, the blessedness arising from the hope of the righteous, was hers. She was enabled to bear her protracted and distressing illness with patience and resignation. Conscious of the presence of her Redeemer, she feared no evil, and thus she waited all the days of her appointed time, until her change came; when she rested from her sufferings and toils, in hope of a glorious resurrection and a blessed eternity. Truly blessed are the dead, who die in the Lord.

Died on the 20th instant, Mrs. Hannah Bloss, wife of Samuel Bloss, of Annsville, in the 75th year of her age. She was daughter of the late Dea. John Morse, of Woodstock, Conn. In early life she was married to Jacob Leonard, of Stafford, Conn., with whom she lived many years, until his death. In 1815 she was married to Samuel Bloss, and with him removed to this State, where she ended her mortal race.

In early life she became a subject of grace, and united with the Baptist church in Woodstock; and has since the close of a long life, sustained a Christian character, filling a place in the church of God in every town where she has resided.

Her habits were consumptive from her youth, and several times she was judged by physicians to be past recovery; yet the Lord sustained her to a good old age; but at last she fell a victim to the ravages of that fatal disease. Her last sickness continued about a year, in which she suffered much from pain and distress, but was supported through the same by seeing him who is invisible. She at last quietly fell asleep in Jesus. The last word she uttered, was, "Glory!" [N. Y. Rep. Register.]

A CARD.

The subscriber acknowledges the receipt of ten dollars, from a friend, to constitute him a member for life, of the Connecticut Branch of the Baptist General Tract Society.

T. O. JUDD.

North Haven, Jan. 5th, 1837.

ACKNOWLEDGMENT.

The subscriber would remember with gratitude a late friendly visit from the members of the Baptist Church and Society in Meriden.

Their liberal donations, amounting to rising of eighty dollars, and their manifestation of kindly feeling, lay him under an additional obligation to labour, and pray, for their spiritual good.

GEO. B. ATWELL.

Meriden, Jan. 5th, 1837.

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Dec. 10.

At a Court of Probate holden at Bristol, within and for the district of Bristol, on the 18th day of January, A. D. 1837.

POETRY.

From the Missionary.
THE TRAVELLERS.

What want ye out into the wilderness to see? A
reed shaken by the wind? But what want ye out for
to see? A prophet? Yes, I say unto you, and more
than a prophet. *St. Matthew, xi. 7, 8.*

What want ye out to see
O'er the rude sandy sea,
Where stately Jordan flows by many a palm,
Or where Genesaret's wave
Delights the flowers to lave,
That o'er her western slope breathe airs of balm?

All through the summer night,
Those blossoms red and white,*
Spread their soft breasts, unheeding, to the breeze,
Like hermits watching still,
Around the sacred hill,
Where erst our Saviour watch'd upon his knees.

The Paschal moon above
Seems like a saint to rove,
Left shining in the world with Christ alone;
Below, the lake's still face
Sleeps sweetly in the embrace
Of mountains terraced high with mossy stone.

Here may we sit and dream
Over the heavenly theme,
Till to our soul the former days return;
Till on the grassy bed,
Where thousands once He fed,
The world's incarnate Maker we discern.

O, cross no more the main,
Wandering so wild and vain,
To count the reeds that tremble in the wind,
On listless dalliance bound,
Like children gazing round,
Who on God's works no seal of Godhead find:

Back not in courtly bower,
Or sun-bright hall of power,
Pass Babel quick, and seek the holy land—
Turn robes of Tyrian dye
Turn with undazzled eye
To Bethleem's glade, or Carmel's haunted strand.

Or choose these out a cell
In Kedron's storied dell,
Beside the springs of Love, that never die,
Among the olives kneel
The chill night-blast to feel,
And watch the Moon that saw thy master's agony.†

Then rise at dawn of day,
And wind thy thoughtful way,
Where rested once the Temple's stately shade,
With due feet tracing round
The city's northern bound,
To the other holy garden, where the Lord was laid,‡

Who thus alternate see
His death and victory,
Rising and falling as on angel wings,
They, while they seem to roam,
Draw daily nearer home,
Their heart untravell'd still adores the king of kings.¶

Or, if at home they stay,
Yet are they, day by day,
In spirit journeying through the glorious land,
Not for light Fancy's reed,
Nor Honor's purple meed,
Nor gifted Prophet's lore, nor science's wondrous wand.

But more than Prophet, more
Than Angels can adore
With face unveil'd, is He they go to seek:
Blessed be God, whose grace
Shows him in every place
To homeliest hearts of pilgrims pure and meek.

KEBLE.

* Rhododendrons: with which the western bank of
the lake is said to be clothed down to the water's edge.
† Now there was much grass in this place.—*St. John vi. 10.*

‡ The Passover, when our Saviour suffered, was al-
ways at the full moon.
¶ It is worthy of notice that gardens have been the
scenes of the three most stupendous events that have
occurred on earth—the temptation and fall of man, the
agony of the Son of God, and his resurrection from the
grave.

¶ "My heart untravell'd still returns to thee."—*Goldsmith's Traveller.*

RED PIPE MOUNTAIN.

The following letter, says the Buffalo Journal,
was received by a gentleman of this city,
from the talented American artist, Mr. George
Catlin:—

Prairie Du Chein, Oct. 1, 1836.

Dear Sir,—Since I left you I have been
through a variety of scenes of toil and hard-
ships, yet of pleasure and satisfaction. The
Red Pipe Mountain, which I told you was one
of the principal objects of my summer's cam-
paign, I have seen, and from it I am now wend-
ing my way back again, and, with good luck, I
shall be able to reach your beautiful city in a
few days after the receipt of this letter. At
that time I can give more of detail, but at pre-
sent, in brief, a few ideas of this strange anoma-
ly in nature, and the mode in which we ap-
proached it. I mean the Pipe Stone Quarry,
on the Coteau du Prairie—anomalous, inas-
much as it is the only locality of this mineral
known of, and located on the summit of the
Coteau du Prairie—one of the sublimest scenes
in nature—at the distance of about one hun-
dred and eighty miles N. W. of the Falls of
St. Anthony—whose distance is one of almost
entire prairie and richest soil. We commenced
rising the grand swells of the Coteau; and for
the distance of forty miles we gradually rose,
swell above swell, and terrace above terrace,
where for the whole distance not a tree, nor a
bush, nor a weed, was to be seen. A beauti-
ful green turf covers the whole distance, the
grass of which is not more than three or four
inches in height, and green and soft to the
eyes as velvet. When lifted to its very extren-
ity, one seems to stand almost in the clouds, and
behold around him the most extended and mag-
nificent panorama of countless hills, and

mounds, and plains, that multiply and diminish
in distance to infinity. The whole of the vast
landscape is without tree or herbage, save the
grass which covers every thing, like a carpet
of green velvet.

On the very top of this ridge, which divides
the water of St. Peters from the Missouri, is sit-
uated, (by some freak of nature which is diffi-
cult to understand,) the quarry of the Red Pipe
Stone. There is something so exceedingly
pretty and picturesque in the appearance of the
place itself, that it cannot be described; which,
together with the exquisite beauty of the stone,
and the interesting tales, mysteries, and tradi-
tions relating to it, will be rich subjects for the
labors both of my brush and pen, which I may
hereafter use for the instruction and entertain-
ment of the world. The quantity of stone that
might be procured is almost without limits, and
its exceeding beauty can only be known by the
examination of specimens which I shall bring
with me. That part which the Indians use
(and which only they will use) is deep red, en-
tirely inferior in beauty and richness to those
parts which are variegated with almost the col-
ors of the rainbow.

The singular appearance of a precipice, two
miles in length, and thirty feet high, in the mid-
dle of this smooth and stoneless region of green
fields, is of itself a striking object to look upon;
and when that perpendicular ledge is contem-
plated and viewed as it is, of all colors, and pol-
ished by the action of the air upon it, as if a li-
quid glazing had been poured over it, one
stands filled with wonder and admiration.

The Indians have an idea that this red stone
is part of their flesh, that they were created
from it, and that it would be sacrilegious and
impious to convert it to any other use than the
pipe, which is used for peace-making and con-
ciliating the Great Spirit.

These feelings so wrought upon them that
when we were passing through a village of
theirs, at and near the Traverse de Loix, 150
miles from the quarry, they assembled in num-
bers around us, and made us prisoners, lavish-
ed their threats upon us in every possible form
—telling us that the Sioux had altogether in
council resolved that no white man should ever
go there. They threatened to kill our horses,
and even ourselves, if we undertook to go on.
We persisted, however, in the determination to
go on, even at the risk of our lives, which we
did, (after being detained for some time,) though
they sent expresses ahead of us, and gathered
around us, making us trouble and vexation by
their threats and cries, and groans, at every vil-
lage through which we passed. They considered
it an invasion of their religious privileges,
and consequently were greatly distressed. We
said every thing we could to convince them that
our views were friendly, and that we went to
gratify our curiosity, instead of going (as they
said) to see what it was worth. We did not
satisfy them, but we reached the place with
much difficulty, and satisfied ourselves for all
the trouble and toil of a summer's campaign.
I shall in some form or other give the speeches
of these Goths and Vandals, as they were
thrown in our faces, and also many other of
their traditions and superstitions, which will be
curious.

In haste, your friend,

GEO. CATLIN.

SELF-EDUCATION.

By WILLIAM WIRT.

And this leads me, gentlemen, to another
remark, to which I invite your attention. It
is this:—The education, moral and intellectu-
al, of every individual, must chiefly be his
own work. There is a prevailing and fatal
mistake on this subject. It seems to be suppo-
sed, that if a young man be sent, first to a
grammar school, and then to college, he must
of course become a scholar; and the pupil
himself is apt to imagine that he is to be the
mere passive recipient of instruction, as he is
of the light and atmosphere which surround
him. But this dream of indolence must be
dissipated, and you must be awakened to the
important truth, that, if you aspire to excel-
lence, you must become active and vigorous
co-operators with your teachers, and work out
your own distinction, with an ardor that cannot
be quenched—a perseverance that considers
nothing done whilst any thing yet remains to be
done. Rely upon it that the ancients were
right—*Quisque sua fortuna faber*, both in mor-
als and intellect, we give their final shape to
our own characters, and thus become, emphati-
cally, the architects of our own fortunes.
How else should it happen that young men,
who have had precisely the same opportunities,
should be continually presenting us with such
different results, and rushing to such opposite
destinies? Difference of talent will not solve
it, because that difference is very often in fa-
vor of the disappointed candidate. You shall
see issuing from the walls of the same school
—nay, sometimes from the bosom of the same
family—two young men, of whom the one
shall be admitted to be a genius of high order;
the other, scarcely above the point of medioc-
rity; yet you will see the genius sinking and
perishing in poverty, obscurity and wretched-
ness; while, on the other hand, you will ob-
serve the mediocre plodding his slow but sure
way up the hill of life, gaining steadfast footing
at every step, and mounting at length to emi-
nence and distinction, an ornament to his fam-
ily, a blessing to his country. Now, whose
work is this?—Manifestly their own. They
are the architects of their respective fortunes.
The best seminary of learning that can open
its portals to you, can do no more than afford
you the opportunity of instruction, but it must
depend, at last, on yourselves, whether you
will be instructed or not, or to what point you
will push your instruction. And of this be as-
sured—I speak from observation, a certain
truth:—There is no excellence without great
labor. It is the fat of Fate, from which no
power of genius can absolve youth. Genius
unexercised, is like the poor moth that flutters
around a candle till it scorches itself to death.

If genius be desirable at all, it is only of that
great and magnanimous kind, which, like the
condor of South America, pitches from the
summit of Chimbarazo, above the clouds, and
sustains itself at pleasure, in that ethereal re-
gion, with an energy rather invigorated than
weakened by the effort. It is this capacity for
high and long continued exertion—this vigor-
ous power of profound and searching investi-
gation—this career and wide-sweeping com-
prehension of mind—and those long reaches
of thought, that

Pluck bright honor from the pale-faced moon,
Or dive into the bottom of the deep,
Where fathom-line can never touch the ground,
And drag up drowned honor by the locks.

This is the prowess and these the hardy
achievements which are to enrol your names
among the great men of the earth.

But how are you to gain the nerve and the
courage for enterprises of this pith and moment?
I will tell you:—As Milo gained that hoc signo
vincis: for this must be your work, not that of
your teachers. Be you not wanting to your-
selves, and you will accomplish all that your
parents, friends, and country, have a right to
expect.

THE OLD SAILOR'S TEXT.—"I WANT A CHART!"

I was one day standing in the shop of my mas-
ter, behind the counter, when an old sailor en-
tered, and looking seriously at me, accosted me
thus: "Young man, I want a chart!" "Yes,
sir," I replied, "you shall have one; do you
want St. Georges, or the Bay of Biscay, or
round Ireland, or the Mediterranean, or—?"
"Stay, young man, stay!" said the old sailor;
"youth is always in a hurry. I want a chart,
but I don't want either one you have mention-
ed; they are useless to me. I want a chart
which shall guide me to heaven, for I have lost
my old one. Now, young man, do you under-
stand me?"

I immediately conjectured that he wanted a
Bible; so I took down a few, and showed them
to him, when he selected one, evidently much
pleased at my readiness to serve him, inquired
the price, and paid the money. After a few
moments' pause, he turned round suddenly, and
asked me whether I understood that chart? I
told him that I could read it, and did so very
often. "Of that," said the old man, "I have
not the least doubt; but recollect, that is not
sufficient; you must have it in your life and
conversation, before you will receive the bene-
fit; you must love this chart; you must make
it your sole guide through life's maze; and in
entering into the dark and narrow, and to ma-
ny thousands, dreadful strait of death, you will
find it beneficial—then it will be found indeed
a treasure and joy. Therefore, make yourself
acquainted with it intimately; lose no time, or
a waterspout may burst upon you, or a tempest
arise and you are hurried into that strait, with-
out you know it or not! Good afternoon." Then
looking on me very kindly, and offering me
his hand, he rejoined, "We shall meet again."

For a few moments I was speechless, such
an effect had the old sailor's speech on me; but
when I had regained my recollection, I began
to question myself as to the truth of what the
old man had advanced. I could not deny it;
no, not a syllable of it. I was conscious that
it was true; I felt myself, for the first time, as
a sinner; and I determined to live more right-
eously. Alas! here again I erred; I was for
substituting my own fancied righteousness for
that blessed righteousness of my Saviour; build-
ing on a sandy foundation, which soon, at the
first attempt of the enemy, tumbled down; need
I say that I often endeavored to build again on
the same foundation, and as often found my at-
tempts fruitless. I now began to despair; but
God, who watches intensely all his creatures,
pointed me, by the light of his Spirit on his
word, to the Rock which is higher than I. I
fled for refuge to the hope set before me—
found pardon and peace, joy and grace; and I
trust that I shall be enabled to set forth, where-
ever my lot may be cast, "the unsearchable
riches of Christ."—*London Pilot.*

HUMANITY PERSONIFIED.—MORAL BEAUTIES OF
SLAVERY.
SPECIMEN.

From the Newbern (N. C.) Spectator, of Dec. 2, 1836.

STATE OF NORTH CAROLINA,
Lenoir County.

Whereas, complaint hath been this day made
to us, two of the justices of the Peace for the
said county, by William D. Cobb, of Jones
county, that two negro slaves belonging to him,
named BEN, commonly known by the name
of Ben Fox, and RIGDON, hath absented them-
selves from their said master's service and are
lurking about in the counties of Lenoir and
Jones, committing acts of felony. These are,
in the name of the state, to command the said
slaves forthwith to surrender themselves and
turn home to their said master. And we do
hereby also require the Sheriff of said county
of Lenoir, to make diligent search and pursuit
after the above mentioned slaves, and them
having found, to apprehend and secure so that
they may be conveyed to their said master, or
otherwise discharged as the law directs. And
the said sheriff is hereby empowered to raise
and take with him such power of his county
as he shall think fit for the apprehension of said
slaves. And we do hereby, by virtue of an
act of the assembly of this state concerning
servants and slaves, intimate and declare, if
the said slaves do not surrender themselves
and return home to their master immediately
after the publication of these presents, that
any person may KILL and DESTROY said
slaves by such means as he or they think fit,
without accusation or impeachment of any crime
or offence for so doing, or without incurring
any penalty or forfeiture thereby.

Given under our hands and seals, this 12th
Nov. 1836.B. COLEMAN, J. P. [Seal.]
JAS. JONES, J. P. [Seal.]

200 DOLLARS REWARD.—Ran away from

the subscriber about three years ago, a cer-
tain negro man named Ben, commonly known
by the name of Ben Fox.—He is about 5 feet
5 or 6 inches high, yellow complexion, and
had but one eye. Also, one other negro, by
the name of Rigdon, who ran away on the 8th
of this month. He is stout made, tall, and
very black, with large lips.

I will give the reward of one hundred dollars
for each of the above negroes to be delivered
to me or confined in the jail of Lenoir or Jones
county, or for the KILLING of them, so that
I CAN SEE them. Masters of vessels, and
all others, are cautioned against harboring,
employing, or carrying them away under the
penalty of the law. W. D. COBB.
Nov. 12, 1836.

From the Southern Planter.

TURKISH PREPARATION OF TOMATO.

Sir,—In one of your late numbers I observ-
ed a notice of the Tomato, by one who appears
to appreciate the vegetable at its just value.
Without, however, agreeing with your corres-
pondent in all claims to excellence as an impor-
tant article of *Materia Medica*, I conceive we
have nothing to equal it in giving pungency
and flavor to our commonest dishes. It is a
great desideratum to have it at all seasons of
the year, and some of your readers will doubt-
less feel obliged by learning how to obtain it in
a simple, easy, and economical manner. In
Turkey it is a universal favorite, and enters the
composition of all their sauces. I frequently
saw it made, and the following receipt may be
depended on, as it was corrected under the eye
of the good house-wife herself.

The tomatoes are first washed in a weak
brine, and hung up in a cool place to drain,
until the following day; then squeeze them
thoroughly with the hand, throwing away the
skins. The pulpy mass is strained through a
fine cloth to prevent the seeds from passing
through it; it is then salted, put into shallow
dishes, and exposed to the sun for twelve days,
or until it becomes thick paste. It should be
stirred with a wooden spoon twice a day,
while exposed to the sun. It is then fit for
use. With respect to the quantity of salt to be
added to the paste, the rule is to put a handful
and a half to the pulp of a hundred tomatoes, if
large, and less if small.

Those who prepare tomatoes in this way, will
be surprised at the small quantity obtained; but
their surprise will cease, when they learn how
far it will go. A bit not larger than a Lima
bean will be sufficient to flavor the soup of a
family of twenty persons; and a much small-
er quantity for sauces. A small pot which I
brought with me, containing about half a pint,
lasted my family more than a year, and we
used it very freely.

By stirring it frequently, fresh portions are
exposed to the sun, and the salt is more thor-
oughly incorporated with it. The rule of
twelve days holds good at Constantinople, and
I think would be sufficient here. At any rate,
it should be thoroughly dried, covering it over
at night, until it becomes of the consistence of
hard butter.

I have planted a large quantity of tomatoes,
and shall make the sauce according to the above
recipe. Should an opportunity present, I will
forward a small specimen in order that that you
may knowingly recommend it to your readers.

From the Journal of Reform.

CARD.

GEORGE POTTER and ROSELLA his wife,
would take this opportunity to express their
gratitude to God, and under Him, to the bene-
volent individuals, who generously contributed
in aiding them to redeem their two children
from slavery. They have the unspeakable
happiness of informing the generous donors
that on the 12th inst., they received their chil-
dren, aged 11 and 7 years, raised from the de-
gradation of Slavery to the rank of Freeman.
Portland, Dec. 16, 1836.

Why the State should Educate.—Without in-
telligence, wealth is often a curse instead of a
blessing to the possessor. But the diffusion of
knowledge will ultimately save three, or per-
haps ten times as much as it costs, by its moral
effect upon the habits and customs upon so-
ciety.

What's in a name?—It is somewhat singular
that the head keeper of an establishment for
insane persons at Hoxton is named Whippem.
A lawyer in Lincoln's Inn-field, rejoices in the
name of Settle; and the name of the gaoler of
Bow-street police office, is Shackell.

The way of the sheep stealer is hard.—A
young thief named J. Alverson, died in our
county jail yesterday morning—a victim of his
own evil propensities. It is supposed that Al-
verson had stolen from different farmers in this
county, no less than 100 sheep since the first
of February. On Saturday night he visited a
pasture in Hartwich, in which were a flock of
about 120 sheep, owned by Mr. Philip Law-
son. During the last week a brother of Mr.
Lawson had with him a large bull dog, which
he valued very highly. It appears that the
dog must have been attracted to the sheep pas-
ture during the night, which is about half a
mile distant from Mr. L.'s dwelling, by the
disturbance made by the thief. In the morning,
the dog being absent, Mr. Lawson felt some-
what anxious; and it was 9 o'clock before the
faithful animal was discovered. He was found
by a lad in Mr. L.'s employ, lying by the in-
sensible body of Alverson, and beside him al-
so lay a fine fat wether, with his legs tied.
Alverson was so badly bitten in his struggles
with the dog, that he died of his wounds soon
after being given into custody. The dog had
bitten through his wrist, and through one of
his hands; and he had a severe bite on the
back of the neck, which it is supposed caused
his death.—*Osage Observer.*

New Books.

JOHN Bull and Brother Jonathan, } Palding's
Tales of the Good Woman. } Works.
Philothea, a romance, by Mrs. Child.
The Rambler in Mexico, by Latrobe.
Excursion to Cairo, Damascus, Jerusalem, &c. by
Rev. George Jones, A. M.
Memoirs of Mrs. Hemans, by Chorley.
The Young Disciple.
Mammon, a Prize Essay.
Home, or the Iron Rule.
Pencilings by the Way, by N. P. Willis.
Finney's Sermons.
Mackintosh's Works.
Essay on Covetousness and Beneficence, by T.
Dick.
Three Eras of Woman's Life, by Mrs. E. E. Smith.
The Young Ladies' Gift.
Man of Feeling } Mackenzie's Works.
Man of the World. }
Julia De Roubrigne. }
For sale by
CANFIELD & ROBINS.

Dec. 30.

NEW BOOKS

ADAPTED TO THE SEASON.

CANFIELD & ROBINS

Have just received a great variety of New Works,
among which are numerous
ANNUALS, for 1837, some of which are very
splendid.
A great variety of books suitable for Christmas
and New Year's presents.
The books now received, in addition to those on
hand, make a very general assortment of
CLASSICAL, SCHOOL, AND MISCEL-
LANEOUS WORKS.
School Teachers and Merchants are requested to
call and examine their School Books and Sta-
tionery. Dec. 24.

CO-PARTNERSHIP NOTICE.

JOSEPH W. DIMOCK, having associated with him
SILAS CHAPMAN, will continue the Tailoring
Business at the old stand, under the firm of JOSEPH
W. DIMOCK & CO.

JOSEPH W. DIMOCK,
SILAS CHAPMAN.

Hartford, Jan. 2, 1837. 4w1
N. B. All persons having unsettled accounts with the
subscriber, are desired to present the same immedi-
ately. J. W. DIMOCK.

Mothers' Journal.

NOTICE.

Those persons who are desirous to continue their
subscription for the 2d Vol., and those who wish now
to commence taking this very useful and interesting
work, are requested immediately to pay one dollar for
the ensuing year to the subscribers, that they may or-
der from the publishers at Utica, N. Y., a supply at
once, and not unnecessarily tax them with postage.
CANFIELD & ROBINS, Agents.
Dec. 22. 3w

BOOKS

JUST RECEIVED AND FOR SALE BY
CANFIELD & ROBINS.

THE RELIGIOUS CREEDS, and Statistics of
EVERY CHRISTIAN DENOMINATION in
the United States and British Provinces, with some
account of the religious sentiments of the Jews,
American Indians, Deists, Mahomedans, &c. Alpha,
betically arranged. By John Howard.
The above is a concise, cheap, and valuable book
of reference, comprising a mass of useful information.
Dec. 10, 1836.

ANNUALS.

A variety of Annuals for 1837, some of them of great beauty, for
sale by
CANFIELD & ROBINS.

MARSHALL'S WRITING BOOKS.

Nos. 1, 2, 3, and 4.

THE subscribers have just rec'd and for sale a new
supply of those very excellent, and popular Writing
Books. *Bookkeepers, Country Merchants, School Teach-
ers*, and others, are now invited to call and supply
themselves. Such arrangements have been made as
to prevent a disappointment in regard to supplies in
future.
CANFIELD & ROBINS.
Dec. 24.

NEW ENGLAND S. S. UNION'S DEPOS-
ITORY.

THE above Depository is kept at 47 Cornhill, Bos-
ton, and is constantly supplied with a large as-
sortment of new and valuable books adapted to Sab-
bath Schools. In addition to their own Publications,
the Union have on hand the Publications of the Mas-
sachusetts S. S. Society, American S. S. Union, Amer-
ican Tract Society, and many useful works from other
sources. They have also for sale an extensive variety
of Bibles, Testaments and Miscellaneous Books.
We would invite the attention of Sabbath Schools,
and the Christian public generally to the above named
Depository.

THE Sabbath School Treasury, a valuable month-
ly periodical, is published by the Union at 50 cents a
year in advance, or 41 cents when 20 or more copies
are taken.
CALDER B. SWARTZ, Agent.

THE Baptist papers in New England are request-
ed to insert the above as an advertisement once a
fortnight until discontinuance is desired. dec. 24.

Etna Insurance Company,

Incorporated for the purpose of insuring against LOSS
and DAMAGE by FIRE only, with a Capital of
\$200,000, secured and vested in the best possi-
ble manner.

OFFER to take risks on terms as favorable as
other Offices. The business of the Company is
principally confined to risks in the country, and there-
fore so detached that its capital is not exposed to
great losses by sweeping fires.

The office of the Company is kept at the East door
of TRACY'S Exchange Coffee House, State Street
where a constant attendance is given for the accom-
modation of the public.

The Directors of the Company are—
Thomas K. Brace, Joseph Pratt,
Henry L. Ellsworth, George Beach,
Thomas Belden, Stephen Spencer,
Samuel Tudor, James Thomas,
Henry Kilbourn, Elisha Peck,
Griffin Steadman, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elisha Dodd, Joseph Church,
Jesse Savage.

THOMAS K. BRACE, President.
JAMES M. GOODWIN, Secretary.

JUST RECEIVED AND FOR SALE BY
CANFIELD & ROBINS.

The Scholars Reference Book, containing a dictio-
nary of synonyms, tables of Greek and Latin proper
names, and men of learning and genius with a variety
of other useful matter.

Revised Statutes of Connecticut,

For sale at the Bookstore of

CANFIELD & ROBINS